

Mr. Robert Rich

His Second

LETTERS

FROM

BARBADOS;

Writ upon the occasion of

The QUAKERS Prevarication

In the matter of the 30 l. sent to them in common with their Brethren the other six Churches so termed by him.

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With a PREFACE

Extorted from R. B. Phil. to the said People.

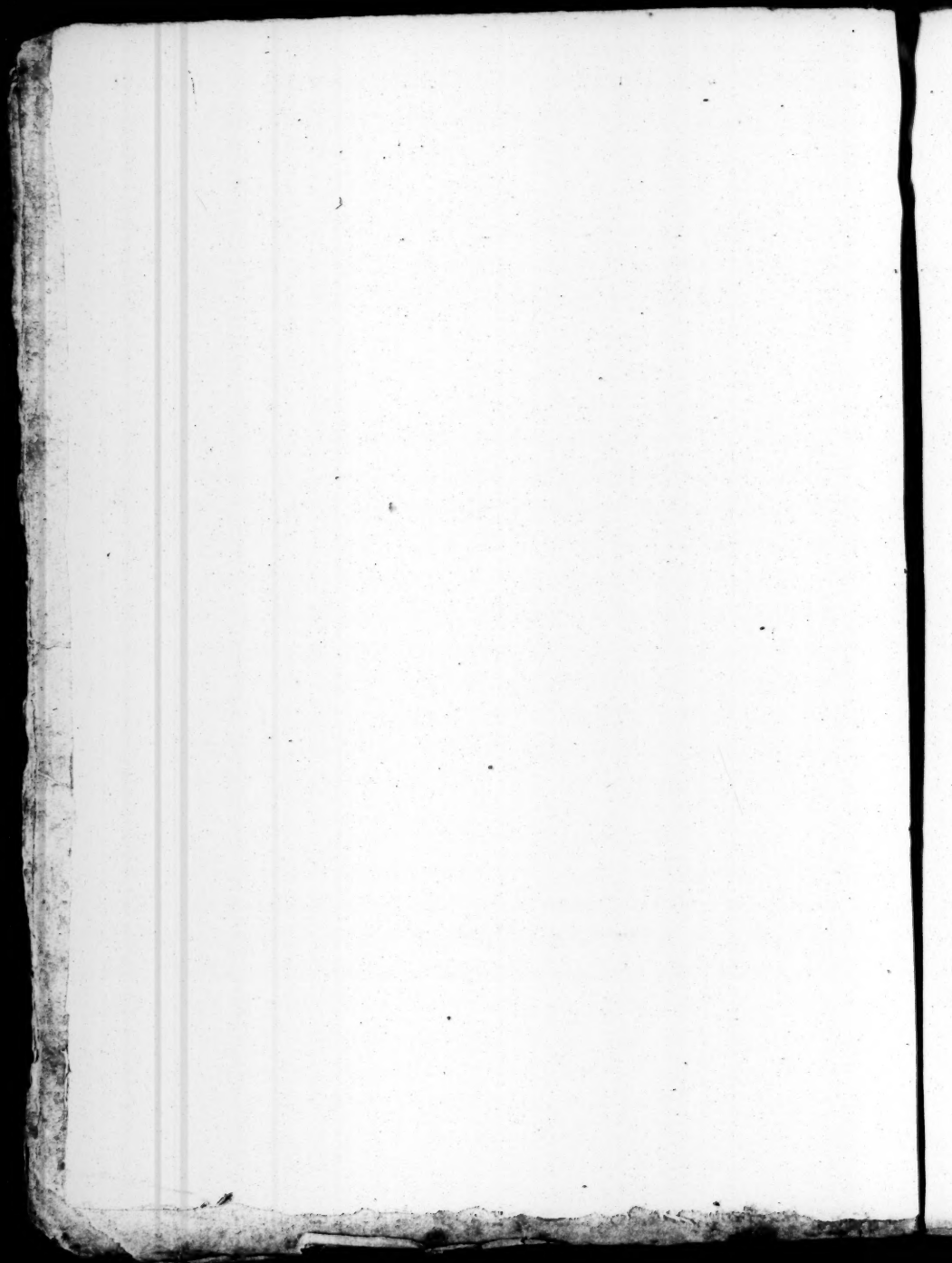
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*Open rebuke is better then secret love. Prov.  
Rebuke a wise man, and he will love thee.*

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LONDON:

Printed for the Author, in the Year MDCLXIX.





To my beloved friends separate from their brethren by the name of *Quakers*,

R. E. P. h. wisheth better information, more humility, e love, together with a renewed renovation of themselves in the will of God.

**T**Hese ensuing Letters of Mr. Robert Rich, though they have been long in my hands, yet they have at length come forth to publick view, more through your default, than my either endeavour or desire. I have waited long, and hoped much, that at length you would have come to a consideration of your miscarriage in this matter, and made some acknowledgement to God, Mr. Rich, and indeed to me, whom you knew unanimous with him in this last, and onely saving dispensation of divine love and grace exhibited by and through him irrespectively to all. But you above all, have not onely rejected it, but blasphemed, and spoken evil of it and him : shewing your selves herein, contrary unto all men, as the Apostle somewhere speaks of the perverse and obstinate Jews, who rejected Jesus the common Saviour of all men that believe in him. Your sufferings indeed in the outward have been great, and you have hitherto, as it were in your own belief, born away the Bell, and triumphed greatly over all others : but the hour of your judgement is also now come, even as you have feared (to my knowledge) it would also come upon you. For what meant else your unchristian and violent withstanding and rejecting that appearance of God in J. N. J. P. and many others, and now last of all in Mr. Rich, who have dug or opened a well among you, you have in your pride refused to drink of, viz. another and a better dispensation : the dread of which hath been long upon you ; and that for this onely cause, because it is open to others, yea the worst of men, in equality to your selves. What is this, but that of the elder brothers indignation, that took it ill at his fathers hands, that a prodigal who

bad wasted all he had upon harlots, found upon his return better  
favour then he did, that never offended him? This was the stum-  
bling-block of old, that the worst of sinners, as Mary Magdalene,  
Zacheus, and Matthew the Publican, became disciples of Jesus,  
when they that judged themselves the light of the world, and the  
onely men to be saved (as the Pharisees) stumbled and fell. I bad  
thought to have given you herein the history of your whole and  
best attainment, where you begun, when you fell, and what will in  
God undoubtedly be the exit of you, to wit, the same that hath  
betide others, that boasted as much as you: for you have but (as  
you think) run in a straight line, but still in the same path, whose  
gl.ry was, and yours is, the abhorrencie of certain outward forms  
and ceremonies introduced of old by wiser men then your selves,  
to wit, the Elders or Teachers of the people, for a manuduction  
to the holy understanding of the heavenly things themselves, where-  
in and whereby Christianity was upheld in great unity and glory  
for many hundreds of years, till there was a strife about them,  
(among which contenders I am exceedingly afflicted that you are  
also as out of due time found) all tending nothing or very little  
to amendment; yea, the matter was and is made worse thereby:  
for from thence came wars and horrible murders, persecutions,  
and devastations, and that on either hand. Wherefore God from  
on high hath, as heretofore, so at this present, out of infinite grace  
and mercy re-visited the earth with his love, (i.e. himself) invi-  
ting all (by his sent. Ministers) to beat their swords into plow-  
shares, and their spears into pruning-hooks; that at length the  
earth may be redeemed from under the curse, and bring forth no  
more such briers and thorns, but fruit to the glory of God, and  
the salvation of men universal, which is manifest in the love  
which is of God, and is God.

Extorted from your true  
friend and observer,

E.B. Phil.





Mr. John Raynes,

**I** Have lately received from you two Letters, dated the 3 of February, and 23 March, with Receipts under the hands of those who received from you the 20<sup>th</sup> 1. and that have undertook to distribute the same to the Poor amongst them. Also, I take notice of the care and pains taken by your self, and the rest of my friends, Mr. Blackbury, Mr. Bacon, and Mr. Rallinson, whom you write have much assisted you in this Service of Love; to whom I return my most hearty thanks, and hope to finde such an opportunity, as I may make you some better acknowledgement then by words onely. In truth I intended you not altogether so much trouble as I see you have put your selves (and others) unto, in asking and taking Receipts from them. I onely desired to know the names of those to whom you gave the money, that so I might have the fairer opportunity to send them what in writing I have already prepared. Yet when I consider what hath since happened between me and the people called Quakers, I am glad, for the Truths sake, that you sent me their Receipt.

In yours of the 23 of March, I understand that the large Letter I writ to you is put into Print, and do believe what you writ concerning the same, how that you had no hand in printing of it, and that it was printed without your consent, assent, or knowledge. And you, I am sure, can bear me witness, that I did never in the least intimate any such thing to you, (as the Lord knows I never did to any one else) nor was it ever the intent of my heart, that such a foolish private Letter should have come abroad to the publike view of *Ismael*, that envious, scoffing, mocking generation, whose work it is to pervert and misconstrue

all that others say and do, though never so innocent. And I easily foresaw what is come to pass, how that a publication thereof would expose me (both by Professors and Profane) to much reproach and scorn: yet I have been by none so shamefully vilified and abused, as by the people called *Quakers*, who publickly accused me for putting that my Letter in print, and said I had thereby blown a trumpet. To the truth of which I appeal to all men, that if I have intimated the printing thereof to any one (my desire is) that such a one would publish me to be a base deceitful lying person, and that the truth is not found in me; or if the *Quakers* have herein falsely accused me, that the innocent may henceforth go free, and the guilty bear their own shame. And as to their accusation of calling *Giles Calvert's* wife Whore in that Letter; I suppose every understanding Reader, free from prejudice, (and the Letter the same printed which I writ; for as yet I have not seen the printed one) will soon see that I intended her no evil in what I writ concerning her husband, whom I compared to *Rahab the harlot*, for that likewise he did readily, with much hazard and danger, receive, hide, and publish the spiers out of Truth and new Light. And I farther declare to all, how that I never saw nor knew worse or more evil by *Mrs Calvert*, then by a childe that is newly born into the world. To the truth of which, I say (with *St. Paul*) Behold, before God I lye not: which oath, asseveration, or protestation, I hope will perswade all rational men and women, that I intended her no evil in what I writ, but rather love and kindness to him and his, whom though dead and absent in body, yet I remember (the spirit and principle that so acted him) with much respect and loving kindness.

And seeing that Letter I writ to you in private is made publike, I have thus much to signifie to the *Quakers*, as I have to all others that wonder at and despise the same, That it is to them a call out of *Egypt*, inviting them and intreating them to forsake the Garlick and Onions thereof, even all those dark paths of enmity, falshood, and persecution;

secution ; that they would forbear any longer to give the Innocent of their wormwood and gall to drink : rather, let them studie peace and quietness, and learn to love their enemies, yea if possible turn (that which some account) evil into good, or at the least reward evil with that which is good, and not pervert the words and actions of others (which are honestly and innocently intended) to an evil and wrong sense. And I dare assure them, that to follow this way and spirit of harmlesse love and kindness, will sooner bring them into the land of *Canaan*, viz. into peace and rest with that of God in all his creation, then their high talk of infallibility and self-perfection shall do, or their saying (with the Pharisees of old) that God is their father, whilst they are doing the devils work, and found smiting, tearing and devouring the innocent, their fellow-servants. Assuredly, these their high notions and lofty imaginations will no longer serve to hide them from the wrath of the Lamb, who is now arising to take vengeance of all that have had a hand in slaying him ; for a separation is making between the pretions and the vile, between him that serveth God in newness of heart, in the upright spirit of love in well doing, and those that serve and please themselves, a Sect, a Party, or an Opinion onely. And were not persecutors blinde in heart, and hardened, they would soon discern, how that love that thinks none ill, gives no evil wrathful names, (especially to those they knew no evil by) as *Ranters, Whoremongers, Devils, &c.* And that this is not the spirit of the Lamb, but the Dragon that casts out his fouds of enmity after the man-child (the son of love) who surely must and will take the kingdom, and get the victory over enmity, the worst and greatest enemy of mankinde.

I also give you to understand, that lately I have received a Letter from Mr. *Rallinso*, and one from Mr. *Bacon*, wherein I perceive there is somewhat of disagreement concerning the dispose of the thirty pounds to the seventh Church of the first-born. For my own particular, I call God for a witness upon my soul, that I intended nothing in my

heart which might make the least division amongst the people of God therein ; it being a work which in truth tended in it self to the gathering and uniting of all the seed of *Jacob* ( dispersed and scattered amongst the various constitutions of all outward Forms ) into the *new Jerusalem*, viz. the free grace and love of God, which appears to all men , and comes down out of heaven adorned as a bride, to woo and win the souls and spirits of men to entertain and embrace him who was, now is, and for ever the universal spirit of Love and Right Reason, the true *Elixir* and Philosophers Stone, that which turns all into its self, cements, unites, and reconciles all the people of God into one principle of love, (the original centre of all peace and order) though (in names) never so much divided in the vast circumference of all worldly and carnal Conformities.

However, I know, and have long seen, that offences must and will be, and that the wo is to them who are offended with what is just and innocent. For surely *this is the day of Jacobs troubles*, wherein for the division of *Reuben* (the first birth, which stands in uniformity to man in the things of God) *there will be great thoughts of heart*. Inasmuch that if any offence arise in this particular, (the Lord knowing my innocencie therein) makes me to say, *Blissed are ye that are not offended in me*, or rather in what the

\* *Matth. 12. 31. &c*  
 13. 47. *Job. 7. 38*  
 &c 39. *Isai. 8. 14,*  
 &c. *H s. 5. Rom. 9*  
 32. 1 *Pet. 2. 6, &c.*

\* spirit of love worketh in man : for I see the Spirits leading is that stone and rock of offence, at which many in *Israel* have stumbled , and (falling headlong as *Judas* did, *Acts 1. 18.*) are burst asunder, and all their bowels of love are gushed out, and nought left them, save wrath and enmity against the innocent brethren. This spurning and stumbling at the Corner-stone, ( viz. ) Gods Spirit and Son in man, is the onely ground of all these breakings and divisions which at this day are amongst all sorts of professors : yea, the son and heir of heaven, the light and truth in the inward parts , is become the gin and snare to *Israel* after the

(5)

the flesh, who \* think they do God good service, when they smite, backbite and devour the innocent and upright in heart (as if to follow other mens light would save the soul, rather then to follow the light of true Reason, and measure of God in themselves; or as if any thing acted and done without the power of the Spirits leading (in things spiritual) were acceptable to God the Father.) Now the true cause of all that division, strife and persecution (in matters of Religion over all Christendom) consisteth in this, that every man or Sect (who is not born again of the immortal seed of Love) hath a way and work of their own, \* contrary to Christ Jesus, and the leadings of his Spirit; the maintenance of which causeth all that enmity and persecution amongst the professors of Christianity: for whilst man abideth in the light, law and love of God writ in the heart, the new and living way, he groweth up into the same image and likeness, and is filled with that humility, joy, and charity, which worketh nor thinketh any evil of another: but when man leaves and forsakes Gods grace in himself, (the which is sufficient to lead into the love of all truth) and by his own industry partakes of the stoln waters of the harlot, (*viz.*) mans inventions and teachings in things spiritual; he will then with all the bitterness and violence of man, endeavour to defend this Idol, (read *Ezek. 8. 12.*) as more affecting the work of his own hands, then respecting the \* Rule which God hath given him to walk by. And hence it is that one saith *I am of Paul*, another of *Apollo*, and a third of *Peter*, or of Christ after the flesh; or after this or that mans opinion or interpretation of the letter of the Scripture; as if Christianity stood in the names and persons of men, and not in the power of the new birth and spirit that was in Christ Jesus. Read *Rom.*

\* *Job. 16. 2.**Isai. 1. 12.**Mic. 6. 8.**Job. 15. 5.*\* *Job. 8. 12. &**5. 43. 2. Cor. 3.**18. & 10. 3.**&c. Gal. 2. 10*\* *Jer. 31. 33 & 34**Ezek. 36. 27. Mic**6. 8. Job. 19. &**16. Acts 20. 32.**1. Cor. 12. 7. Eph.**2. 5. to 11. & 4. 7.**Tit. 2. 11. 2. Cor.**5. 16. Job. 6. 63.*



(6)  
2.9,&c. 2 Cor. 13.5. Behold, thus do National Churches and spiritless professors gather together into outward, visible, carnal assemblies, heaping up to themselves Doctors and Teachers, the best of whom are but Briers, and the most upright among them but as a thorn-hedge, whose proper work is to vilifie others, to rend, tear, and devour all who (in the naked simplicity of their hearts) endeavour to follow the Lord, that spirit of Love, as their onely Shepherd, Guide and Leader.

For this cause the Lord is coming out of his place, to punish the earthly inhabitants of all formal Religion; and will surely divide the spoil with the strong, and scatter the proud persecutors in their own imaginations. And because he hath made his grave with the wicked, and his witnesses for truth and righteousness have been long trodden under foot, and numbred amongst transgressors, (have been smitten and slain) not onely at *Jerusalem*, by the religious and self-righteous, but have been also crucified by the profane in *Sodom* and *Egypt*. Read *Rev. 11.8*. Therefore is he now arising to dash the potsherds of the earth one against another, brother against brother, one against two, and two against three, till the earth have disclosed the blood she hath drunk, and the seed of God be recovered, (out of that reproach and shame under which it hath layn buried by the inveterate and implacable spirit of a carnal formal Profession) yea, redeemed to walk in Gods way, which he by his Spirit shall direct in every heart and conscience. For this I know and do declare, that my God will not leave overturning, overturning, overturning, till he comes who brings along with him truth and love to equity and righteousness, whose right it is thus to rule and reign in the hearts and consciences of his people, whose way shall be prosperous upon the earth, and unto whom is given *the heathen for his inheritance, and the uttermost parts of the earth for his possession: he will save his people from their sins, and guide their feet into the way of truth, peace and rest. Selab.* Behold the \*Lamb \*Pro. 1.23. *Isa.* of God, and King of Saints. *Hallelujah.* 59.21. *Jo. 16. 99*  
Now



Now whilst these vessels of wrath are pouring out, and this dispensation of vengeance lasteth, I do not intend to send what I have written to the seven Churches of *Chriſtendom*, but rather shall wait the Fathers pleasure, which I account the full measure of time, and fittest season for every purpose. And because I see the Son of (God in) man is coming forth to bruise (as with a rod of Iron) the unrighteous Nations, not to bring peace, but a sword; I also, in obedience to the Fathers commands, have sold my Coat, (made of good-will to all, both persons and things) that I might purchase a Sword, with which (contrary to my nature) I am constrained to plead like a man of contention, against this proud, Pharisaical and perverse generation, this *Leviathan* and crooked Serpent, in whose nostrils unless a hook be put, would swallow not only the Rivers, but also the very Sea into himself, viz. receive all, (though never so unclean in heart and spirit) if outwardly they will but own him, receive his mark, and number of his name, (that is the chief in every Sect) and walk in outward observation and shew conformable to them; who whilst they profess themselves free from sin, and boast of having *Abraham* to their father, and being the only children of God, are notwithstanding found bitter persecutors of the truth, and enemies to the Unction, the Anointed One, in whomsoever he doth appear; thereby rendering themselves guilty of all that innocent blood which hath been spilt, from the blood of righteous *Abel* even unto this day; all which blood cryeth aloud for vengeance upon the wellfavoured harlot, (*Mystery Babylon*) who in the golded cups, and goodly shew of an outward profession, hath inwardly (with a bitter ravening devouring spirit) made her self drunk with the blood of the Saints and Martyrs of Jesus. Even so, Lord God Almighty (as she hath done) give her blood to drink, for she is worthy. Amen. *Hallelujah.*

Now what concerns the distribution of the thirty pounds to the seventh Church, (if not already disposed of) my friend Mr. *Bacon* hath remembered me of a way (formerly the

the intent of my heart) which I hope will please you all, (viz.) to give that money to those, who belong not to any of the first six Congregations, but to such as are redeemed out of the evil of all Sects, Kindreds, Nations, Tongues, and People; who have no visible Church or people to shelter under; who have trodden the wine-press of Gods wrath alone, and patiently suffered much evil for their work of well-doing; who worship God in the sincere spirit of love to truth and righteousness, and can call no man Father nor Master of their faith, light and spirit, neither own any man their Minister or Teacher, (save the Spirit of the Father (the Christ of God) onely; who have the Fathers \* mark in their forehead, can own all that fear God and love righteousness, amongst Jews or Gentiles, Barbarians or Scythians, under any Sect or sort of people whatsoever. To these, and such as these, I desire Mr. Blackbury, Mr. Ralinson and Mr. Bacon to distribute that money in their hands.

Also, to this Tribe of Joseph I give a double portion; this, and that likewise which is promised to be returned me from the Quakers: which last thirty pounds when received, I desire may also be disposed of by Mr. Bacon, Mr. Ralinson, and Mr. Blackbury, according to a List here enclosed, the which contains (as I am informed) the names of some few outcasts from amongst the people called Quakers, whom I dearly salute and own (as my brother Benjamin) bone of my bone, and flesh of my flesh, whose body is not carnal, but (mighty through grace to the pulling down of sin and wickedness in themselves) like unto his glorious body; whose members are made of love to enemies; living stones, elect and precious; (though rejected by men of all Sects, yet) these are the true Church of God, and Citie of our King, who dwelleth, ruleth, and reigneth in them. Hallelujah.

You see, my dear friend and friends, that in stead of coming out of your debt, I still run farther therein: which debt (in the day of recompence which is not afar off) my God

(who are led  
by his spirit)

God I hope will repay you manifold into your bosomes, even in this life, and in the world to come peace and rest with us, even that peace which this world can neither give nor take away, (*viz.*) life eternal, which is in the Son of Gods free grace and love shed abroad in our hearts: a kingdom which remaineth to all the heirs of salvation, from everlasting to everlasting. *Hallelujah.*

Thus with my dear and hearty kinde respects to your self, Mr. *Blackbury*, Mr. *Bacon*, and Mr. *Kallinson*, I remain

Yours obliged to love  
and serve you, whilst

*Barb.* the 13 *August*,  
1668.

*Robert Rich.*

#### POSTSCRIPT.

Sir, I have three several times of late appeared in the Assembly of the Quakers, where *William Bailly* and his wife were chief in the Ministry. The occasion that drew me thither, as also the entertainment amongst them, I have thought meet here to insert, that the wife in heart may judge how much contrary to the spirit of love and truth, they have appeared in all their dealings with me. The first time I came amongst them was at *William Plumlies*, on the 4 of *June*, not having for a long time before been at any of their Meetings: and understanding that *W.B.* was expected amongst them, (with whose Writings formerly I had great union) I was therefore now desirous to see him, also to behold their order, and to know what manner of spirit moved upon the face of their deep. After he had spoken a long while, I took liberty to speak a few words; the sum of which was, That man lives not by words onely. For which *W.B.* condemned me as a babler, and told me that I made merry over the witness, &c. His wife also accused me, saying I had blown a trumpet in printing my Letter, and that I had therein called a woman Whore, &c. Then

C

did

did *W. B.* also revile me, alleadging that I had ordered thirty pounds to be given to the poor of their people, which he affirmed was not received by any of them; and that they denied both me and my gift, &c. All which did fully manifest to me, that the spirit of pride, enmity, disorder and falshood was amongst them; which did occasion the writing of this enclosed Letter, (as to *W. B.*) dated the 8 of *June*, which I delivered him with my own hand, expecting an account of their words and actions; but have received not so much as one word in answer thereunto. Now whether they have done well, thus to condemn me for speaking the truth, and for my gift of love to the poor of their people, I appeal to the witness of God in all men to judge.

The second time I went amongst them, was at *William Pearse* house on the 18 *June*, at which time I produced their Receipt under the hands of *John Bolton*, *Amos Stoddart*, and *Ger. Roberts*, for the thirty pounds they received of you: by which it might appear that the said money was by them received, with a clear intent to be disposed of to the poor amongst them, even as I had before declared to *W. B.* Which thing he could not then deny, when I had shewn the Receipt under the hands of those persons, though with much obstinacie (and in the face of his people) he had formerly asserted the contrary. Now as touching the return of the money to my hand, (which they said was then in the hands of *The. Hart* to repay unto me) I have this onely to offer to the honest and simple-hearted (*viz*) whether those three persons who say they received this money as from me, to bestow amongst their poor, and yet notwithstanding decline their engagements in the distribution, will not onely render themselves ill Stewards for their poor, but also justly fall under the imputation of the same deceit and falshood which *W. B.* hath done, in alleadging that they never received it from me to that end and purpose; yet upon this very ground onely (that the money was sent to be returned me) *W. B.* and others of his disciples (especially *John Tod*, more bold and stout than

then his fellows) would violently urge, and (by false reasoning) defend and maintain *W. B.* in the truth, and me the onely lyer; whereas all that I said was, that they had received money, and given their Receipt for the same; (both which *W. B.* formerly denied, and the Receipt then shewn fully proved.) And I never had so much as one word in controverſie with them about the return of the ſaid money, but always when they ſpake thereof, declared my readineſs to receive the ſame, as may appear in the Poſtſcript of my Letter to *W. B.* In which diſpute I did not onely ſee the Serpents ſubtilty, in turning and twining to ſave his head from being found the lyer, but alſo plainly diſcerned the Scripture fulfilled upon them, which ſaith, *Te compaſſ ſea and land to make one proſelyte, and when he is made, be in twofold more the childe of bell then th. mſelves,* (or when they were one amongſt the Profane) not caring whom they ſlander, or what lyes they tell, ſo they may advance, ſtrengthen and increaſe their Party and Seſt; whoſe deceit will the more fully appear by the following inſtance: for I lately ſpake with *Tho. Hart*, (ſince *W. B.* went off) and aſked him whether he would pay me the thirty pounds which *W. B.* declared openly was in his hands for that purpoſe: unto which *T. H.* made me answer, that in truth he had no ſuch money ſent him, nor had he order to pay the ſame; neither could he then inform me of any other perſon that would pay me that money. By all which it will evidently appear, that the ſpirit of deceit and falſhood is crept in and doth inhabit amongſt this people, and that the pretence of this money being remitted, (on which they grounded all their latter exaltations and accusations) was in it ſelf a moſt eminent and notorious falſhood.

The third and laſt time I came into their Aſſembly, was on the 25 of *June*, at *William Marſhals*. The cauſe of my coming then amongſt them, was to carry a printed paper written by *William Bailly*, and intituled, *A Teſtimony of Truth againſt all ſowers of diſſention, ſtriſe and diſcord, &c.* in which Paper I perceived his ſpirit chiefly buſied in bitter exclamations againſt *John Perrot*, and all that owned him:



in which Work I could see no other intent, then what G. F. had in writing (so bitterly, and contrary to truth) against J. P.'s Book called *Unity and Amity*, (*viz.*) then to sow the seeds of enmity, strife and fallhood, to make parties, and gather together such as would assist him in the war against the Lamb. The consideration of which, made me cry out within my self, *Oh how is the faithful citie become a harlot! in it was once the seat of judgement and righteousness, but now oppressers and murderers bear sway and rule.* For in truth, such is the nature of his violent proceedings against *John Perrot*, proclaiming him worse then *Cain* and *Judas*, vilifying him with the opprobrious attributes of *Atheism* and *Ranterism*, &c. yet hath not so much as manifested the least evil J. P. hath said or done, for which he might deserve this his severe judgement and condemnation. In which practice of cruelty, I have considered W. B. as one standing in the Serpentine subtilty of the Scribes and Pharisees, yea those bloody persecutors of the Primitive times, who used to put the Christians into Bears skins; that the dogs might tear them with the greater violence and fury. And whether this Paper (being written against a man that is dead, and not in a capacity of vindicating his own innocencie) hath not wrought the same effect upon those that are one with W. B. I leave to the light of Right Reason in every man to judge. Certainly I have spoken with those that have boldly censured J. P. for a wicked person, yet could render no other reason thereof, but that W. B. (of whose honesty and integrity they had a very great esteem) had so judged and condemned him. After long enquiry what the evil contents were of that Paper which J. P. is said to have written, at length I was given to understand, that it was a Letter written to *Jeane Stocks* whilst he was a prisoner in *Rome*; the purport of which discourse is obedience to God in all things, though he should (now) command what (once) he did to

\* *Hof.* 1. his servant \* *Hosea*. And because formerly there hath been much ado in words and writing between G. F. and J. P. concerning this Paper, and other



other matters in difference betwixt them, which (though yet lie hid in secret) possibly may shortly come abroad to publick view; that the truth of things may be seen, and fully understood, whereat many have stumbled, yet know not at what; therefore shall say little more at present concerning that matter; onely that I have observed, that such as *J.P. J.N. &c.* especially those that forsake father and mother, (the Sect that nourished and brought them forth) to follow the Lord fully and wholly, (as did

*Caleb, Joshua, and \* Jesus, &c.*) not mind- \* *Luk 2. 49.*  
ing their own reputation or fame, nor lo- *Mat. 9 34.*  
ving their lives unto the death; such, I say,

have been accounted in all ages, by this hypocritical, proud, self-righteous generation, as the worst of men, whom they call *Ranters, Atheists, Blasphemers, Devils*, any thing, even all manner of evil, so they may wound the truth, and slay the innocent defenders thereof, whose harmless souls I see lying under the altar of truth, sorely oppressed for their testimony thereunto, and crying out, *How long, Lord God, holy and true, ere thou dost judge and revenge our blood!* For whose elect sake, the God of my salvation will suddenly arise, and then behold enmity, lyes and falshood &c. (even all that one spirit of wickedness) will surely flie, hide it self, and sink again into the bottomless pit, from whence it came. *Even so let all thine enemies perish, O Lord God everlasting.*

At my first coming into this last meeting, *W.B.* (as at other times) did much judge and condemn me in general terms. And when I was ready to depart, he called me, saying, *Richard*; thou art a *whoremonger*, and hast an *adulterous whoremongers spirit*: and farther said, *Although I neither know, nor yet have heard any such thing concerning thee, yet nevertheless I am assured it is truth, forasmuch as I have not been deceived in others, in suchlike cases.* To which accusation, judgement and condemnation of *W.B.* I say even what himself saith in his Paper against *J.P.* (and I am perswaded, with much more truth) viz. that the worst of men (that ever I heard or read of) did never publish a sentence

tence more unjust and more unreasonable then this: yes, the very Heathen, (that know not God) would surely blush to utter such a judgement of condemnation against any man, without the least knowledge or other proof of evil. And in case the Civil Magistrate should follow this example of *W. B.* and take up such a principle or way of judgement, who is there (though never so innocent) that could be secure in life, limb, or estate? And if the Lord should stir up and harden the hearts of Magistrates to deal with *Quakers*, as *W. B.* hath done by me, to judge and condemn them as the worst of evil doers, without more proof or evidence then evil surmise, or imagination onely; would it not be most just upon them? All which I return as their own money into their own sacks, that they may see and consider, how unlike the spirit of the *Quakers* is, to that which was in Christ Jesus, who refused to interfere or meddle with the Magistrates work, whose kingdom is more spiritual, and of another nature then to have to do with such carnal matters, though the greatest evidence did appear that could be. (Read *Job* 8. 3. to 11. *Luke* 12. 13.) And Oh how blessed a thing it were, if all sorts of men in their several stations, both as Magistrates and Ministers, were true followers of Christ Jesus in this particular! how would it ease and refresh the whole creation, which groans under the unnatural yoke of that bondage which the hard impositions of men have put upon them! Let therefore *Cesar* have what properly belongs to him, viz. the right of rule and government in things Civil, in which (as good and wholesom Laws shall direct) he may (and ought to be) a terrour to the evil doer, and a praise, honourer and advancer of them that do well. And let them that would be accounted the Ministers of Christ, (under all sorts of Professions) not mingle with the Magistrates Rule and Authority, nor call for his assistance, (for that

is Antichrist, whose weapons are \* carnal in matters spiritual) but shew forth their works in the spirit of love, meekness, long-suffering, and patience, (the best and one-  
ly

\* *Job* 18. 36.  
*Luk* 9. 55, 56.  
*Rom* 8. 6, 7.  
*2 Cor* 10. 4,  
&c. *Eph* 6. 12.

ly motives to convince the judgements and consciences of men) and having freely received of the grace of God, let them freely give, and (not for filthy lucre) dispense the same to others: knowing, that as necessity (in the Love) is laid upon them from the Lord, so their reward is likewise to them from him, for their continual supply and satisfaction, without any dependance (either for honour or maintenance) upon secular Powers and Governments. But on the contrary, while the Civil Magistrate shall render himself so far subject to the commands of those who (while they be esteemed Ministers of Christ) do yet notwithstanding aim at worldly Estate and Preferment, yea Dominion and Supremacie over the Consciences of all others, and shall (by their instigations) prescribe, impose and enforce Rules of Worship in matters of Faith and Religion; he doth herein not onely devest himself of that honour, peace and happiness which God hath given him in worldly affairs, but also becomes a prostitute to the end and services of those, who would use his power to no other end but (in promoting their own interest, honour, ease and plenty) to the vexation, grief and disturbance of the rest of Gods creation. Oh how greatly for many generations hath this one Beast, and this one False Prophet riding him, disturbed, vexed and cursed Gods creation! out of which Antichristian thralldom and abyss of misery, *Good Lord deliver it. Amen.*

By what is written, you may see how this high and Luciferian people the *Quakers*, who for their shew and numbers have been as the Stars of heaven, and who for their pride and enmity are now cast down; behold what clouds they are without water, even *wandering stars, to whom is reserved the blackness of darkness for ever*: whose fall is the riches of the world; insomuch that carnal Whoremongers and Adulterers (over whom they have exalted themselves) shall sooner repent, finde mercy, and enter Gods Kingdom of grace, then this spiritually adulterous proud generation, (that account so highly of themselves, and to be the onely children of the kingdom) who shall be shew

out. For though *many* of them have been called, yet but very few have been found that *chosen generation*, and *Royal Priesthood*, who offer up all their services in the movings of the love of God, and who abide in that charity which neither seeth, nor knoweth, nor thinketh evil of another, (who ~~but~~ judge and condemn themselves) leaving all others to the righteous judgement of God, who assuredly hath, doth, and will render to every man according to his work. So that the *first* in profession are now become the *last* in possession of the Kingdom, which standeth not in words, nor yet in outward appearances, but in humility and love unfeigned, yea, in righteousness, peace and joy,

*In which for ever we do sit, and sing  
Eternal Hallelujahs to our King.*



*A Letter written by Rob. Rich, to Will Bailly and Mary Fisher called thy wife; and to the rest of your hearers and followers, that so much judged and condemned R. R. in your General assembly held the 4 June (which ye call the 4 Month) 1668.*

**H**erewith I present you the Receipt given under the hands of *John Bolron, Amos Stoddart, and Gerrard Roberts*, for the thirty pounds received by them, as from me; which Receipt is exprest in these words following.

*Received 9th 11th Month called January 1667. of Jo. Rayns of London, Merchant, the sum of thirty pounds, by the order*

*der and appointment of Robert Rich of Barbadoes senier,  
which he ordered to be dispsed of to the poor amongst us.  
We say, Received by us*

John Bolton, Amos Stoddart,  
Gerrard Roberts.

That thou *William Baily* mayst see and call to minde, how greatly ye reproached me for my love to you, and with what boldness and confidence you defended a most notorious evident falshood, affirming with others in the face of a great Congregation, that the money was not received by you, nor any whom ye owned for good Friends and Quakers, for that they all denied both me and my gift: And notwithstanding I told thee the names of those persons that had received the money, (whom thou didst own then for good Friends) yet still didst aver, that thou wert sure they never received any money (as from me) to distribute amongst them: And if I had any such Receipt, that it was or might be counterfeited and forged: adding, that thou hadst spoken with those friends since my Letter was out in Print, a little before thou leftest *England*; and wert sure (as thou sayest) that then they had not received it, neither would; and yet it doth appear by the Receipt to be received the 9th *January*, which was more then two months before. Which confident assertion of thine was also seconded with this solemn declaration, *viz.* that thou wouldst disown all such, whosoever they were, that should receive money from me to such an end, forasmuch as long since I had been disowned amongst you. But what evil have I done in this thing? and were it not much more just and reasonable, that they whom thou judgest, should witness against thee, and disown thee as an enemy to innocencie, to truth, and to the poor amongst you? So see what spirit acts you herein, and first learn to judge thy self, before thou condemnest the innocent.

Now as touching the gift it self, although thy wife did much reprocach me, saying I had blown a Trumpet, in that I had printed my Letter, and had therein called the wife



of *Giles Calvert* Whore : also *Tbo. Rouse* the elder said, he had known me do many mad actions, yet none so foolish as this, to give away so much money so vainly : and divers others of your profelytes with the like or worse imputations ; which made me to cry out, saying, that *many good works I had done amongst you*, and asked for *which of them it was that you did now stone me*. All which I leave to the witness of God to judge between me and you concerning the truth of these things.

And although Ignorance may have so far blinded your judgement, as to mistake my charity ; yet why your rash presumption or enmity should lead you so far, as to make lyes your refuge, I know no reason, unless because the spirit of truth is departed from you, and an evil spirit from the Lord is come upon you ; and then I know you must act accordingly. As touching the receipt of the money by these three persons, it is now verily believed by many of your own people, ( to whom I have since shewed that Receipt) that the money is received by them, and the Receipt true and honest : which makes me to wonder at what *Tbo. Hart* declared amongst you, viz. that he had grounds to believe the money was received by friends, (as he called them) but did also believe they were surprised therein. And how they came to be trappann'd into so great a snare, as to give their Signal to a forgery, (as thou suggestest) I cannot imagine : but of this I am most certain, that it hath discovered a great deal of deceit and falshood, yea a bitter, lying, and persecuting proud spirit to inhabit your tents ; which *Babylonish garment* hath long been seen to lie hid amongst that tribe called the Ministry, the Teachers and Leaders of the Quakers ; even such spiritual wickedness, which is practised amongst the *Presbyterians*, *Independants*, or others, (whom ye disown, and can see in them nothing that is good) they would absolve themselves therein ; which you as with a whores forehead boldly maintain and defend. You are, in truth, those which justify yourselves before men ; but God knoweth your hearts, and the day is at hand, even at your very door, which will discover,



cover, reveal and preach, as upon the house-tops, many and great abominations, which yet lie hid amongst you; that so you may be judged according to your deeds. In which day, all your smooch and gilded words of *light* and *love* will not hide you; neither yet your flourishing profession, and high esteem you have of your selves, and the low esteem you have of others, will not cover you from being seen. The *golden head* of that Image whereof others are the *iron, lead and clay*; yea, the very *name* in which ye have prayed and prophesied, (when innocent) and in which you have cast out devils, and wrought wonders, shall now reject you, saying, *Depart from me, &c.*

Indeed, I have long seen the *abomination that makes desolate* standing amongst the Quakers, ever since that time, wherein G. F. did judge J. N. and invited his friends so to do, without shewing the least reason or ground of his Censure; even as thou thy self hast lately done in a printed paper writ against J. P. Wherefore *bear the word of the Lord ye rulers of Sodom, and people of Gomorrah*; 'tis this spirit that hath encompassed your *Jerusalem* about as with Armies, and is now in bondage with her children; by which we know that the destruction thereof draweth nigh. Finally, 'tis that spirit of wickedness in the form of righteousness, that hath already torn your crown from off your head, and discovered your secret parts, so that the scab of contention and strife is seen, which will never leave nor cease to divide you, till the name of *Quaker* become a hiss and a scorn amongst the Nations. *And you shall leave your name for a curse to my chosen, (whom you have cursed) saith the Lord God everlasting, who will slay thee, and call his servants by another name, (it may be Hallelujah) which you have so much defam'd.*

And you that (for the vast numbers of your Tribes) have seemed to magnifie your selves in your increase of children; Woe to you that now give suck, (and take so much pains to adde to your Sect) for behold, in one day loss of children and widowhood shall come upon you: yea, a voice (as that in *Ramah*) shall be heard among you, lamenting

your children because they are not. Thus am I clear from the blood of all men, in that I have not ceased both by words and writing to forewarn of the coming of this Antichrist among the *Quakers*, who for more then ten years last past have been that poor Ass speaking as with mans voice, reproving and withstanding the madness of this lying, wrathful, bitter, persecuting spirit; knowing right well when it entred, and you thereby came to reject the Lord, that he should not reign over you by his Spirit of light and love, but rather chose to your selves a King, like unto other Sects and Nations, for to judge and rule you; who was not the Unction, nor the Anointed of the Lord; nor yet the Olive, Fig, nor Vine, that could heal, rejoyce, or binde you up; but the

\* Read *Judg.* 9:h  
and *Rev.* 9:h chap.

\* Bramble, and King of the bottomless pit, that shall so rend, tear and devour you, till not one stone shall be left upon another, (which thing tell G. F. that FOX your King.) Alas! what are all your smoothe words of light, love and truth, whilst they spring from the root and spirit of Falshood, envie and bitterness? And what is it to speak with the tongue of men and angels, to have the gift of prophecie, to open mysteries, or to have all faith that could remove mountains, and have not love and charity, what will all this avail you? Are you better herein then *Balaam* was? I tell you nay: for he knew as much as you do, and was more honest and sincere; for he knew not onely the difference between the two seeds, (when his eyes were opened) which was blessed, and which accursed; but was also well acquainted with the seed of God, its beginning, progress and end; yea, and more, he (did not curse it, but) owned it, and would speak nothing but truth; and what the Lord put in his mouth, that onely would he say; but ye utter lyes and falshood with great confidence against the innocent, even what the devil suggesteth. Thus having lost your first love, and forsaken the faith once delivered to the Saints; you are now like that evil spirit cast out, running to and fro, walking through the dry places

of your Elders traditions, following the footsteps of *Amalek* the first of Nations, those you call *Good old Friends*, seeking rest, but never shall finde any, so long as *Balak* and *Balaam*, that bitter spirit, leads to curse whom God will surely bleſs, and bring over you; for ye muſt fall, and (with *Haman*, *Saul*, and *Herod*) be enſnared and taken, even in the ſame pit of cruel deceit, which you have digged for your innocent brethren: and herein (for ſome time) will the faith and patience of the Saints be exerciſed.

You greatly cry out and call upon others to fear and dread the Lord, yet your ſelves are ſo ignorant of that Leſſon, that ye blindly run on to judge the innocent, and condemn the truth; yea, to ſmite the apple of Gods eye, and irreverently reach at the Signet on his right hand, by condemning and ſpeaking evil of the things you know not; which doth ſufficiently demonſtrate, that you are out of the pure fear, that keeps the heart clean from thoſe abominations into which you ſo eaſily run. For my part, although my ſpirit is oftentimes ſeized with a powerful, ſweet, and awful enjoyment of Gods preſence, yet) I am not \* afraid of him (as \* *Rom.* 8. 15. when I was one with you) for I have not received the ſpirit of bondage again to fear; but the ſpirit of peace and love, in which I receive him as a Father, rejoycing at his approaches, and do not fear him as an enemy, that would take advantage againſt me. I do well know the difference between the ſeed of the bond-woman, and the free workings of grace; and what it is to act towards God for fear of his wrath, plagues and judgments, (which thou threatneſt my death-bed with) and what it is to do the will of my Father as my meat and drink: and long have I known a difference between the firſt and ſecond Covenant, betwixt thoſe that think they can keep themſelves in the light and love of God, (which *Peter* preſumed, as ye do; but fell moſt notoriously, as ye have) and thoſe that feel the Lord their Shepherd, and depend onely upon him for their daily food and ſuſtenance;

nance; who rightly see their own weakness, and can deny themselves, as not being able to watch one hour, neither preserve themselves one minute in the love and favour of God: these, and such as these, being born again of the innocent seed of love, and that abiding in them, (and not taken away from them, as it was from

\* Read 2 Sam. \* Saul ) preserveth from sin, and from falling away. Also I have known a dispensation of condemnation, which indeed is glorious; but there is a state of justification, that exceeds in glory: under the former is comprehended Mount *Sinai*, at the foot whereof I have formerly seen the Quakers and their Leaders, standing with *Moses* after the flesh, filled with fear and trembling from the presence of the Lord; which was a glorious administration: but the later shews forth Mount *Sion* with its inhabitants, even the whole number of One hundred forty and four thousand; those faithful, chosen and sealed ones, who stand before the Lord in his presence, rejoicing, and (without fear) singing the song of *Moses* and the Lamb, *Hallelujahs*; who witness full redemption by his blood, life and spirit, out of all evil Kindreds, Nations, Tongues and People: children that cannot lye, neither falsely accuse and persecute the innocent. In the first, the heirs differ nothing from servants, though lords of all, while they lie under the hard imposition of tutors and governours, such as thou thy self art, which enjoin to dread and fear the Lord, to watch, and to keep to the light: a list

life

your selves are out of; else why were ye so angry with me, for saying the Lord was my keeper? You are those that binde heaveie burthens upon others, which in the least you will not bear your selves. Neither will ye judge, condemn and deny your selves, that you might so enter the kingdom of grace; nor yet suffer others, that would, to enter, who are poor and naked, hungry and thirsty, without money or desert. But the second Covenant

\* Read *Isai.* 55. 1. speaketh otherwise, (\* *Ho, every one* *Job.* 7. 37 *Rev.* 22. 17 *that will, let him come*) and is established

ed upon better promises. He that knoweth the Spirit's meaning, let him read *Jer.* 31. 33, &c. 2 *Sam.* 7. 15. *Isa.* 54. 10, 11. and 59. 21. *Psal.* 89. 33. 1 *Job.* 2. 27. *Rev.* 21. 3, &c. to the 8. and hath a more sure foundation then mans self-righteousness, viz. the eternal Word of grace, faith, and love shed abroad in our hearts, the seal of our sonship; having Christ Jesus in us, our joy, our crown and glory, even the full assurance of that perfect love which casteth out fear: and those that are here, will need no other tutor nor teacher, save Love onely; and having passed from the voice of that trumpet, and sound of words, under which ye are held, whether that of the letters teaching, or that of mans preaching; let *Sinai* therefore quake, and the earth be removed, let the mountains melt at his presence, yet we will not fear: for God is in the midst of us as a King, and mighty man of arms, that teacheth our hands to war, and our fingers to fight; the terrour of whose presence is our comfort and preservation. Let the hypocrites in *Sion* fear and be afraid: we are not come to that mountain that might not be touched, where horror, fear and trembling is felt; but to the mountain of Gods love and free grace, the *new Jerusalem*, and Citie of joy, peace and rest, whose walls are salvation, and whose gates are made of praises and Hallelujahs; yea, to God the Judge of all, and to the spirits of just men made perfect: and this I clearly see to be a state, dispensation, and a kingdom yet to come with thee, and many more who are so hotly contending for the body of *Moses*, striving about some carnal fleshly appearance, some bodily exercise, or outward observation, that profiteth not: and while you are busied about these things, the veil is still over your hearts, and the great and weighty matters of the Law neglected: insomuch that the power of love, which leads into peace, unity and amity with God, and all that is good in his creation, ye are strangers unto. And all your meetings, worships and services, all your holiness, knowledge, and righteousness, being void of charity, (and your hands full of the blood of the innocent) what is it all worth?



is it better then the cutting off a dogs neck, or slaying of a man?

By all this that hath been spoken, 'tis evident in what state you at present stand, and that there is much more attainable, which you are yet ignorant of: for there are three estates or stages, by which God doth lead his people into peace and rest, besides the state of the Heathen that know not God; notwithstanding he in them lives, moves, and is their being, viz. *Sinai* and the Law, *Golgotha* and the Cross, *Jerusalem above* and the crown.

In the first, you have been and still are exercised under fear, dread and horror, being bound to strict observations, thereby working out your salvation with fear and trembling; all which the Son of man also fulfilled in the days of his flesh, as being born under the Law, and learning obedience by the things he suffered: and thus far you stand with him in your earthly testimony.

The second is a state of death, (into which as yet you are not baptized) not having learned to  
 \* Read Mark 10. 18, 21, 22. Job 5. 30 & 8. & 28. Phil. 2. 7. Heb. 5. 2, 3. 1 Cor. 15. 28. Rev. 22. 3, 4, 5.  
 \* deny and condemn your selves, nor are you ceased from all your own works as he did from his; not crucified with Christ, nor dead with the Lord, which is more then to put off the body of sin, or to account our own righteousness as filthy and menstruous; but even the in-

nocencie and righteousness of the Son, <sup>the seed of the</sup> promise must be offered up, and nayled to the Cross, for this onely God accepteth, and in whom he is always well pleased. (Read *J. b. 3. 3, 13. Eph. 2. 14, 16, &c. and 4. 24. Col. 3. 10. Heb. 9. 15.*) This mediation or middle state (may truly be called *Purgatory*, or *Limbo Patrum*) through which (self-denial, and following Christ in us) all that attain to blessedness must needs enter and pass: so they come to receive the better resurrection. (Read *Gen. 22. 16. Mat. 19. 21, 29. Luke 14. 14. 1 Cor. 15. 24. Heb. 11. 35.*) This death, self-denial and purgation, but very few amongst you can witness, who while ye exalt your selves in your outward carnal



carnal priviledges, and the blamelesness of  
 your Legal righteousness, cannot \* resigne \* Read *Mat.*  
 into death, and account all your excel- 19. 20, 22. *Phil.*  
 lencie as loss and dung in comparison of 3. 3 to the 11.  
 the Spirit of Free grace, and the leadings  
 thereof. Neither have I seen many amongst you (besides  
*J.N.* and *J.P.*) who by their fellowship with Christ in his  
 death have denied themselves, and made themselves of no  
 reputation, that so they might obtain the best resurrection  
 amongst their innocent brethren, whom ye have slain, and  
 buried (as ye did them) under great reproach and shame,  
 for their subjection and obedience to the Father of lights  
 and spirits; which resurrection having attained, they shall  
 receive a name better then that of sons and daughters.  
 Thus the first are become the last, and the last the first.  
 Go humble your selves under the mighty hand of God,  
 that in due time he may exalt you into the number of that  
 Name (of love, the highest power) to which every knee  
 must bow.

The third, last, and most excellent estate, is to be risen  
 with Christ Jesus, and to sit down in the *new Jerusalem*  
 with him in the heavenly places, the everlasting Sabbath  
 of rest, which is a kingdom that cannot be shaken, eter-  
 nally in the heavens; the which remains, when the old  
 passeth away; a fixt and sure habitation, whose inhabi-  
 tants are ever singing praises, and drinking new wine in  
 the Fathers kingdom, where all old things are passed away,  
 and all things anew beautified with the Spirits leading,  
 and nothing represented in the oldness of the letter. And  
 such a people there are in this present world, even as he is  
 in heaven. (Read and understand *Matth.* 5. 14. *1 Pet.* 2. 9.  
*Job.* 14. 18. *1 Cor.* 2. 16. and 15. 48. *2 Cor.* 5. 17. and 6. 16.  
*Eph.* 1. 3 and 2. 6. and 14. and 16. 4. 24. *Phil.* 2. 5. *Col.* 2. 12.  
 and 3. 1 *Heb.* 2. 11. and 12, 22, &c. *1 Job.* 4. 17.) Behold, we  
 shut not our gates at all by day (fearing not ~~spins~~) nor  
 have we any night (as the Prophets had) for the Lord  
 God is risen in us, a shield, and a sun which no more go-  
 eth down; for Christ being once dead, and risen again,

*Surprisable*

dies no more, but leads captivity captive, giving up all to the free grace and leadings of the Father, where death and hell is swallowed up in victory, that the eternal principle of love may be all in all. *Hallelujah.* Go ye, and learn what this meaneth; then will you come to see, that to be a Christian indeed is a very high calling, not made by a carnal commandment, nor outward observation, writ, or ceremony of mans institution whatsoever; no, nor by the washing away of the filth of the flesh, nor yet by breaking of carnal bread: nothing less makes a Christian, then the power of an endless life, the bread from heaven, the indwelling of Gods most blessed spirit of grace, his Son, in whom *Abraham, Mary,* and all the faithful in every Nation, Sect and People are blessed. Read *Gen. 22 3. Judg. 5. 24. Psal. 51. 10. & 72 27. Isa. 65. 17. Mal. 3. 12. Luk. 1. 42, 48. Rom. 8 9, &c. Gal. 3 9, 16.* creating in them new hearts, and begetting the answer of a pure conscience towards God, in a virtuous life, and innocent, harmless, loving conversation towards men (as well to a foe, as to a

friend; and to the \* evil, as to the good)  
 \* *Mar. 5. 39.* friend; and to the \* evil, as to the good)  
 44, 45. *Luk. 6.* this principle of Love (onely) is that  
 35, &c. *Psal.* which makes a true Christian; and he that  
 68. 13. hath not this Spirit of Christ Jesus in him  
 abiding, to rule and guide, is but a meer

Heathen, yea a Reprobate to every good work. (Read, and understand *Rom. 8. 9, &c. 2 Cor. 13 5. 1 Job. 2 6.*) For except Christ Jesus, that Spirit, work all our works in us and for us; nothing we do without him, will finde acceptance with God the Father: no, though we give our bodies to be burnt, and all our goods to feed the poor, from a spirit of self-endedness, to exalt, gratifie, or please our selves or others, (not having in us love and charity, the onely begotten of the Father, and expresse image of his person) all is nothing. And doubtless many Heathens, and Roman-like spirits, have and may suffer from a wrathful principle, (as some preach Christ of envie, and for to defend their own Way and Worship) with as much boldness, zeal and resolution, as ye can do. Wherefore look

to the root that leads you either to do or to suffer, and earnestly pray and seek for that best and most excellent love and charity, that you may have enough thereof to serve in the time of need, and to carry you thorow that wilderness and sore famine which is seen coming upon you and all flesh: that if it be the will of God you must suffer, you may so do as Christians, (with joy and patience) for well doing, and not as busie-bodies in other mens matters, nor yet as smiters, nor false accusers of the innocent, neither as despisers and revilers of others more just and righteous then your selves.

Had you been baptized with this spirit of love that thinks none ill, you would not have so much condemned me for an innocent word, for calling (as *Geo: Forster* said) one of my friends by way of salute (long since at the Bridge) *Rascal*; at which he took no offence, neither would *G.F.* have done, had not he looked out with an evil eye. For 'tis a word I daily use to sucking children, & am not convinced of the least evil therein: nor would I have you ignorant, how that words and works are either good or bad from the principle or spirit from whence they flow and proceed.

He that from the root of \*enmity speaks a word against his brother (mark) is a manslayer, yea a murtherer, and is in danger of hell-fire. Whereas *Abram* offering to slay his innocent and onely begotten son, from a principle of love and obedience, had a great recompence of reward. Wherefore look to the root and principle that leads you; first make the tree good. For after this manner is the ax now laid to the root of every rotten heart, which will hew and cut you down (ye whited walls, ye painted sepulchres) who thus make a man an offender for a word.

Read *Mat.* 5. 20,  
22. & 12. 34. and  
13. 9. with 1 *Job.*  
3. 5. *Hos* 12.

And when you had for a long time judged and condemned me as one guilty of all manner of evil in general, but proving not so much as one particular; indeed accusing me of many things, as being a proud person, a wine-bibber, and a friend of publike sinners; things wherein the witness of God did not at all condemn me: which made me cry out,  
that

that it was a small matter for me to be judged by man in those things wherein I was justified of the Lord. Thus your forefathers having called the good man of the house, (*viz.* *Mark 3.30.* the Spirits leading) *Beelzebub*, it matters not what you call them of his household. You are indeed those that judge according to outward appearance: but I judge no man so, neither in meat, drink, nor apparel. For I am satisfied, that one man may be much prouder in Sackcloth, then another that weareth Velvet and Sattin: and I know every creature of God to be good, being received with humility and thanksgiving. Which made me again cry out, saying, Judge your selves, condemn your selves, who so easily can see and elpe out a moat in anothers eye, but not the beam in your own. This counsel also ye rejected against your selves, calling it deceit and a lye; which made me to say this Scripture was also fulfilled in your ears, which saith, The time shall come, that they will not endure sound doctrine. And why were ye so angry with me for saying, that man did not live by words onely, but by the Word of grace and love shed abroad in our hearts, the bread of life, which sustains the soul in peace and rest? This likewise ye called deceit, and denied my voice therein: after which I called you friends; at the which you were exceeding wroth, crying out against my deceit therein, and asking me how I could call you friends. To which I replied, that in truth I had unie with those that could love their enemies, as with him that called *Judas* friend. Thus I return you these things, as your own money into your own sacks, that you may see and consider what manner of spirit it is which leadeth you into these and such like ways and practices: and till I hear of thy and your publick repentance, as you have publickly appeared against the truth, and the innocent defenders thereof, I shall esteem you no better then *Judas*, or as infidels and heathens, that have denied the truth and faith once delivered to the Saints; which to maintain, some have hazarded the loss of all things, yea suffered great shame and reproach amongst you. But blessed be God, that which ye intended for evil against me, that hath the Lord my God turned unto good: for which my soul doth bleis and magnifie his Name, and for ever give thanks, even whilst I am, and when I am no more.

8 June 1668.

Robert Rich.

#### POSTSCRIPT.

I Am told by some of your people (to whom I have shewed the Receipt) that the 30 l. received by you from me is againe returned, but thou sayst it never was received at all; and they say, If it be not returned, it shall be. Thus is Babel built amongst you, and the title of the Quakers become confusion. For my part, if it be not received by you, and distributed amongst the poor of your people, in and by the same spirit of loving kindness I gave it, for that you think good to return it to me; I shall not refuse to receive it again; and not doubt of finding those, more worthy then your selves (though in the highways and hedges, scrawled, torn and cast out by you) who with kindness will accept, receive, and make use of the same, for not so reproachfully despise me for my love as you have done. R.R.